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ORSON S. MURRAY, EDITOR AND PUBLISHER.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."

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MISSIONARY.

Further extracts from the Twenty-Second Annual Report of the Baptist Board of Foreign Missions.

Concluded.

MISSION TO THE SHANS.

Missionaries.—Rev. Nathan Brown, Mrs. Brown, Mr. Oliver T. Cutter, printer, Mr. Cutter.

"Shan," says Mr. Jones, "is the name given by Burmans and Siamese to the Laos country." It is not limited, however, to that region, or to the people who dwell there. "Their kindred races," says the British resident at Gwahatti, "extend throughout the country, whence arise all the mighty rivers from the Burmampooter, to Kianguan (the river of Nankin); they occupy entirely the two frontier provinces of Ava—Hoo-koom and Moong-koom; they occupy all the east bank of the Irrawaddy; they stretch down the Salween to Tenasserim; Laos and Siam and Cochinchina are their proper countries; they compose half the population of Yunnan, a great proportion of that of Salween, and stretch up into that district that has always baffled the Chinese, between Tibet, Tartary and Szechuen; whilst Assam is chiefly populated by the offshoots of this great people. The Chacharese are Shans; and the governing race of Upper Assam for many centuries, the Ahoms,—are a tribe from the highest eastern sources of the Irrawaddy."

Various estimates have been given of the numbers belonging to the Shan tribes. Spread abroad over so many and extended regions, they cannot be few. They are represented by Capt. Jenkins, the gentleman from whom we have just quoted, to be ten times as numerous as the Burmese. Their character is also said to be much superior to the Burman. Those whom Mr. Kincaid saw at a Shan mart, a short distance from Ava, appeared to be a mild and industrious people, and by their dress and manufactures indicated a state of society much more advanced in civilization than the Burmese. Many of them dwell in large towns; other tribes are agricultural; some are engaged in traffic. The Khamtis, who live in the north-east district of Assam, are "a fine bold people, and their neighbors, the Sing-phos, though less civilized, are a good-tempered, simple race."

Their religion has been generally supposed to be Buddhism. The Khamtis and Sing-phos are called Buddhists, and the Ahoms were probably sectarians of some branch of Buddhism, though they had not the image of Buddha in their temples, and do not appear to have been idolaters. But whatever their religion is, it is not Christianity. The true God is to them, still, "the unknown God," and, with here and there an exception, the name of Christ has not been heard by them. Occasionally our missionaries in Burmah have announced the gospel to such as Providence cast in their way; but no herald of salvation has ever ascended their rivers or traversed their plains; the feet of them that publish glad tidings have never been seen on their mountains; and so far as we have been able to learn, not a solitary individual of these unnumbered millions has believed in Him through whom only is the redemption of sins.

The point at which it is proposed to commence operations to evangelize this benighted people, is Sadiya, situated at the north-east extremity of Assam, a country formerly subject to the emperor of Burmah, but of late under the nominal control of a native prince, protected by the Honorable East India Company. The Board were directed to this place, in the first instance, by Messrs. Pearce and Trevelyan, of Calcutta, and through them, by Captain F. Jenkins, the gentleman to whom reference has already been made, and to whose kind offices, in connection with Messrs. Trevelyan and Pearce, the Board are indebted, under God, for "so wide and effectual an opening" into the heart of countries hitherto deemed inaccessible. According to their representations, indeed, it would be difficult to find a position more inviting, in itself, or more commanding. The country is believed to be healthy, on the testimony of English residents after a trial of many years; the climate is pleasant, the soil is exceedingly rich, and the tribes with whom the mission will be brought into immediate con-

tact, the Khamtis and Sing-phos, are intelligent and well-tempered. But its principal recommendation is the bearing which it seems to have upon adjacent countries and the missions already in progress in Siam and Burmah. From Sadiya the communication is open with Yunnan in China, and by this route a corps of scientific gentlemen were intending the last season to penetrate the interior of that country for the purpose of inquiry respecting the tea plant. It lies near the head waters, it will also be recollected, of the Kiangku, or Nankin river, which runs through the centre of China. "I hope," says Mr. Brown, "the Board will avail themselves of this opening of Providence, and immediately send out one or two missionaries with a view to enter China. They might leave their families at Sadiya, while they went to explore the country, previous to making a permanent settlement, and, in case they should at any time be driven from China, they might find a safe retreat and a field of labor among the Shans." An equally direct communication is presented on the north with Bootan and Tibet, countries under the sway of the Grand Lama, and the seat of the Shaman religion, hitherto unvisited by the Christian missionary.—Lassa, the capital of Tibet, and the residence of the Grand Lama, is situated near the Burmampooter, which flows thence through the whole extent of Assam, and might be easily reached, it is believed, from Sadiya. The Chinese, too, have considerable trade with Lassa, and it is not improbable that Sadiya lies on, or near, one of their thoroughfares. "On this side," says Mr. Trevelyan, "Bootan, and Tibet, and more countries and people than we have any accurate knowledge of at present, lie open to the messengers of the gospel." Similar facts exist in relation to Assam and Cassay, (Kathay.) South-west from Sadiya lies the whole extent of Assam, bisected by the Burmampooter; and the nearest missionary station is Gwahatti, under the direction of the Serampore mission, distant several hundred miles; while at the south, Manipur, the capital of Cassay, (the country between Assam and Burmah,) at the distance of about 200 miles, and entirely destitute of the light of the gospel, is easily accessible by a road travelled at some seasons by cavalry. Further to the east, is the district of Bong, inhabited by Koukies, (supposed to be a tribe of Shans), and this again borders close on Bamoo (or Bomau) the northernmost city of Burmah, lying on the Irrawaddy, which washes the golden city, and within 20 miles of the Chinese border. The relation of Sadiya, as a missionary station, to the Siam and Burmah missions, is of no less interest. The Meinam or Siam river might be ascended about two thirds of the distance from Bangkok to Sadiya, and a chain of missionary posts extended through the whole length of Laos, and along the south-western border of China. And if Bomau were occupied by missionaries from the north, the whole length and breadth of Burmah might be speedily filled with the light of the knowledge of the glory of God.

"All this," says Mr. Kincaid, speaking of the desirableness of planting a branch of the mission at Sadiya, with a press at Ava, and Burman assistants travelling incessantly between Ava and Bomau, preaching the gospel and distributing tracts,—"all this is practicable, and vastly desirable; and when we consider the end to be obtained, we ought to be willing to risk ease and health, and even life itself. These regions, that have never been trodden by the messengers of peace, might soon lift up their hands to God. O, that American Christians would take a careful survey of this vast field, and send up their united petitions to the God of all grace, in behalf of these nations."

The individuals designated to commence the mission at Sadiya, have already been named. Their appointment, made originally by the missionaries at Maulmein with entire unanimity, was eminently judicious, and has received the cordial sanction of the Board. Mr. Brown having assiduously prosecuted the study of the Burman language for nearly two years, and Mr. Cutter having had some experience in printing eastern languages, they will be prepared to enter at once into their work among a people whose dialect and written characters bear a close resemblance to Burmese and Siamese, and many of whom are able to understand and speak the former. The Board have also the satisfaction to believe that this arrangement will be entirely agreeable to the gentlemen who have taken so deep and active an interest in the establishment of the mission. "I know of no person," Capt. Jenkins writes, "to whom I would more willingly apply, to select a missionary, than to Dr. Judson. The connection of the Sadiya dialects and tribes with the Burmese language and country, makes it obviously most important to get a gentleman from the Rangoon mission; otherwise we should be losing a year of precious time, whilst the individual was acquiring a competent knowledge of the Shan languages, which a Burmese scholar will master without difficulty." Such indeed was the solicitude of this gentleman to forestall the least unnecessary delay, in supplying Sadiya with a missionary, that he proposed to contribute 1000 rupees as "his mite towards the establishment of a mission family in that place."

and whenever they had had a press at work six months, to double that sum, if he remained in charge of the Province.

Messrs. Brown and Cutter, with their families, arrived at Calcutta from Maulmein, September 2, and were expecting to set out for Sadiya, about the 1st of November, after the close of the rains. The ascent would probably occupy four months. Mr. Cutter would take with him a printing press procured at Calcutta, for present use, together with a standing press, 100 reams of paper, and a sufficiency of Burmese and Roman type with diacritical marks in Shan, &c.; also a type mould and some type metal. An additional press with a full supply of printing materials will be sent out to the station during the current year, and a complete set of Shan characters prepared as early as practicable.

ROWLAND HILL.

Perhaps no man in modern times has been more honored than Mr. Hill, as the instrument of converting souls. His talent appeared more particularly in awakening the careless; instances of which the writer has had many opportunities in witnessing; and he does not remember ever having stayed two days with Mr. H. in any town, without meeting with one person or more, to whom his ministry had been made useful. One case among many, he cannot omit; the scene occurred at Devonport, Devonshire, after Mr. H. had been preaching a missionary sermon to a crowded congregation in the large chapel in Prince's street. The people had withdrawn, and the deacons and a few friends had retired with Mr. H. into the vestry, when two tall, venerable looking men, upwards of seventy years of age, appeared at the vestry door. After a short pause they entered, arm-in-arm, and advanced towards Mr. H. when one of them said, with some degree of trepidation, "Sir, will you permit two old sinners to have the honor to shake you by the hand?" He replied, with some reserve, "Yes, sir." When one of these gentlemen, the other hanging on his arm, took his hand, kissed it, bathed it with his tears, and said, "Sir, do you remember preaching on the spot where this chapel now stands, fifty years ago?" "Yes, I do," was the reply. The old man then proceeded to say, "Oh, sir! never can the dear friend who has held of my arm, or myself, forget that sermon; we were then two careless young men, in his Majesty's dock-yard, posting to destruction as fast as time and sin could convey us thither. Having heard that an interesting young clergyman was to preach out of doors, we determined to go and have some fun; accordingly we loaded our pockets with stones, intending to pelt you; but sir, when you arrived, our courage failed, and as soon as you engaged in prayer, we were so deeply impressed, that we looked at each other and trembled. When you named your text, and began to speak, the word came with power to our hearts; the big tears rolled down our cheeks; we put our hands into our pockets, and dropped the stones one after another, until they were all gone; for God had taken the stone out of our hearts. When the service was over, we retired; but our hearts were full to speak, until we came near to our lodgings, when my friend at my elbow said, 'John, this will not do; we are both wrong; good night.' This was all he could utter; he retired to his apartment, I to mine; but neither of us dared to go to bed, lest we should awake in hell. And from that time, sir, we humbly hope we were converted to God, who, of his infinite mercy, has kept us in his way to the present moment; and we thought, sir, if you would permit us, after the lapse of half a hundred years, to have the pleasure of shaking you by the hand before we go home, it would be the greatest honor that could be conferred on us." Mr. H. was deeply affected; the tears rolled down his venerable cheeks in quick succession; he fell on the necks of the old men quite in the patriarchal style; and there they might have seen them, locked in each other's arms, weeping tears of holy joy and gratitude to the Father of mercies. It was a scene at which Gabriel might have rejoiced, and infidelity must have turned pale. The writer is aware he cannot do justice to it by his description, though he feels, at this distance of time, something like celestial pleasure in recording what he then witnessed.

From the N. H. Baptist Register.

REVIVAL IN CONCORD.

BROTHER WORTH.—The public have been informed through the columns of your paper, that a work of grace has been enjoyed recently among the people of my charge. I wish however to record to the glory of God a more particular specification of the display of divine mercy which has been witnessed among us.

We perceived evident indications of a revival of religion as early as the last autumn. The deep interest which was manifested in our meetings of public and social worship, the awakening earnestness of many of the members of the church, seemed strongly to foretoken a display of divine power on the hearts of the unconverted. The last week in November the church resolved to hold meetings for prayer every evening in the week, and also to spend Friday in solemn prayer for the de-

scend of the Holy Spirit upon this people. That day so set apart, was one of deep and solemn interest to this church, a large portion of the members were present and in the afternoon they knelt in the aisles while solemn prayer and confession was made to God. It was a solemn moment; many hearts were prostrate in the dust before the Lord; and prayer was heard and answered in rich blessings upon the church and upon sinners. Our meetings continued every evening during the following week, and most of the time during the day was spent in visiting from house to house and conversing with persons on the subject of religion. The effect of such means was soon manifested in a deeper feeling on the minds of the congregation, and the awakening of many who had long indulged in the slumbers of sin.

On Friday, Dec. 10, we entered our new vestry, which was solemnly consecrated to God by prayer, and on the evening of that day it pleased the Lord to give us the evidence of his favor in the conversion of a soul to Christ, and many a heart was constrained to say, "how dreadful is this place." From that time the work seemed to take deep hold of the community and instances of conversion continued to multiply.

The church continued to hold meetings every evening in the week for four months, and on Friday either all or half of the day, and though meetings have been so frequent, yet the interest has continued and been well sustained. Of late we have not been permitted to witness the conversion of souls, but there is a good state of feeling among us, and those who have expressed hope, seem not to have "forgotten their first love."

As the fruits of this revival we were permitted on the last Sabbath in April to go to our usual place of administering the holy ordinance of baptism, and there in the presence of a large and solemn assembly, baptized nineteen disciples on profession of their faith in Christ, and on the last Sabbath we repeated to the same water, and baptized eighteen more, who, in connection with some who had been received by letter, and a number who had been baptized previously, making in all forty-four, were on Sabbath, P. M. received to the fellowship of the church.—This was a season of great interest and holy gratitude to this church, and will long be remembered both by the older members of the church and by those who thus for the first time, sat down to the table of their Lord and Master.

In addition to those who have already gone forward, there are quite a number who now stand ready and expect to profess Christ before the world soon.

The means which have been employed in this revival, have been principally prayer and personal conversation. The church did not meet to hear a sermon from a minister, and then retire. They have met to pray,—to pray that God would have mercy on sinners. The prayers that have been offered, have generally been short and to the point. From thirteen to twenty prayers would frequently be offered in succession for the same thing and the Lord has given the most striking evidence that united prayer is acceptable at his footstool. I think this work of the spirit has taught the church, that they have too often prayed too long, and for too many things. They have, therefore, endeavored to be united, "in the thing for which they have asked." In the meetings there has been nothing like noise or confusion, all has been stillness as the house of God, and many whose hearts are evidently opposed to the work of the Lord, as they have entered the place of prayer, and seen the power of God manifested, "they could say nothing against it." The influence has been that of a still small voice, silently, though effectually operating on the hearts of sinners.

During this work of grace, we have been very kindly assisted by neighboring ministers, and also by brother Daniel Mattison, a student at N. Hampton Institution, whose labors have been very much blessed among the people in this place.—This brief statement will show that the Lord has done great things for us, and praised be his name,—may it humble and prepare us for more active service in this cause. Yours, truly,

E. E. CUMMINGS.

Concord, N. H., May 2, 1836.

*As evidence of the solemn impression that this ordinance is calculated to make, I will state, that an aged member of the Congregational church, in this town, on returning from the water, and remarking on the solemn rite which she had beheld for the first time, was affected even to tears.

CONNECTICUT BAP. STATE CONVENTION.

From a correspondent of the Ch. Watchman.

This body held its anniversary at Norwich, on the 7th, 8th and 9th of the present month. Rev. John Cookson is President, Rev. O. Allen, of Bristol, Recording Secretary, Rev. S. S. Mallory, of Norwich, Cor. Secretary, J. B. Gilbert, Esq. of Hartford, Treasurer. The organization was prompt and harmonious. The Convention had raised the last year for foreign missions \$1495; for home missions, \$1356 88. Of this last sum the largest part was collected by Rev. H. Wilcox in an agency of about two months. For domestic missions \$670 had been expended,

fifteen feeble churches had received assistance, and fifteen others had applied, but the funds did not authorize a compliance with their request. The Convention had employed one missionary during the year, and another a part of the year. No mention was made in the Report of any considerable addition to the churches, and I was informed that at the present time there is no general revival in any Baptist congregation in the State.

The most interesting public meetings related to the formation of a State Bible Society and to the cause of ministerial education.

The Education Society held their annual meeting and anniversary, on Tuesday, the 7th, in the afternoon and evening. Rev. George Phippen was chosen President, Rev. H. Wooster, of Deep River, Secretary, and Mr. J. W. Dimock, of Hartford, Treasurer.

The Reports of the Secretary and Treasurer showed an expenditure for the year of \$522 in aiding eleven young men.—They are pursuing their studies at Suffolk, Conn., at Brown University, and at Newton. The Treasurer received at the present session \$180.

The evening was occupied with the reading of the Report, by the former Secretary, Rev. Mr. Mallory, and with addresses from Rev. Dr. Chapin, of Willington, and other brethren.

Dr. Chapin read the following resolution, accompanied with remarks highly appropriate.

Resolved, That the paternal and religious character which our seminaries of learning now sustain, affords good ground to hope that the piety of our young brethren, preparing for the ministry, will not be diminished, but nurtured and strengthened during their preparatory course.

Rev. Mr. Fittz, from Middleboro', offered the following resolution which he sustained in an impressive address.

Resolved, That this Society be recommended to the patronage of the churches as an important means of converting the world unto God.

Another Resolution was passed, expressive of a sense of the divine goodness in enabling the Board to assist every suitable applicant the past year, and engaging to sustain them in the same course the year to come. The meeting was well attended and was an occasion of deep interest to the friends of ministerial education.

At an early stage of the business of the Convention a Committee was appointed to take into consideration the expediency of forming a Bible Society for the State of Connecticut.

The various benevolent objects were brought up for consideration, Sabbath schools, Tracts, Temperance, &c., &c.—"The services were to be closed by a sermon in the evening from Rev. Mr. Neale, of New Haven, but I left before they commenced."

OHIO BAPTIST CONVENTION.

This Convention held its tenth annual meeting on the 21st of May, in Granville Minutes of the doings of the Convention have reached us in the Cross and Journal. The number of Baptist communicants in Ohio is 14,000. The Convention appears to be happily progressing, gaining the confidence of the churches and enlarging the sphere of its usefulness among the destitute. The amount of funds raised and expended is \$1569,68.—*Christian Watchman*.

A committee on the Bible question reported the following resolutions which were adopted:

1. Resolved, That in the opinion of this Convention, the late restrictive resolutions of the American Bible Society are a deviation from the letter and spirit of the constitution; and consequently wrong.

2. Resolved, That we approve the ground taken by the Baptist Board of Foreign Missions encouraging full and complete translations of the Scriptures into foreign languages; and pledge our exertions and influence to sustain the translations made by the missionaries of that Board.

3. Resolved, That we approve of the resolution of the late Conference in Hartford, recommending a convention to be held in Philadelphia in April next, for the purpose of organizing the strength of the Baptist denomination to engage in the distribution of the Scriptures; and that this convention now appoint five delegates to attend said convention, in case it should be held; or any similar convention previous to our next anniversary.

4. Resolved, That whatever plan may be formed by the wisdom of our brethren for foreign Bible operations, provided the cardinal principle of our churches,—the Bible, the whole Bible, and nothing but the Bible, be adhered to, we will co-operate in carrying it into effect.

Whereas the American Baptist Board of Foreign Missions, in consequence of the recent decision of the American Bible Society cannot accept the \$5000 voted by that Society for the Burman Bible, therefore,

Resolved, That this convention earnestly recommend to the Baptist churches in Ohio a united and vigorous effort to raise funds for the circulation of the Baptist foreign translations of the Bible.

The next Convention will be held in Marietta, Washington county, on Saturday before the fourth Lord's day in May, 1837, at 10 A. M. Rev. William Sedwick is appointed to preach the annual sermon.

We should have all our communications with men, as in the presence of God, and with God, as in the presence of men.

From the Common School Assistant.

CHRISTIAN EDUCATION.

Christian education may be shown to be an important duty, from the influence it exerts on the happiness of this life, as well as that which is to come. It is a point conceded, even by infidels themselves, that virtue increases happiness and vice occasions misery. Heathen philosophers have labored to convince their disciples of this truth, and to persuade them to be virtuous for the sake of the benefit they would derive from the practice of virtue in the present life. The experience of the world proves that they were not mistaken in their opinions. Their correctness is acknowledged by the vicious themselves. Those who are given to habitual vices of any kind, must constantly be under the influence of evils from which the virtuous are free. Now it is as certain that the natural propensity of man inclines him to deviate from the paths of moral rectitude, as that the stone hurled from the mountain summit inclines to the plains below. It is the department of moral culture to check this propensity. It is designed to lay restraint on the passions, and guide the footsteps in the paths of virtue. Besides keeping in view the primary object, the renovation of the heart, christian education is designed to found various habits, which will tend to promote enjoyment in this world. Among these, a conscientious regard to truth is of pre-eminent importance. Children very early seem inclined to form habits of deception and lying. If this inclination becomes settled, and "grows with the growth and strengthens with the strength," it is evident that it must unavoidably draw, in its train, many other sins, and be attended with ruinous consequences. The liar can never be happy. He has no confidence in himself, and is disposed to suspect others. He cannot have the confidence of those around him. "He is not believed even when he speaks the truth." Next to truth, it is important that the child be taught to be scrupulously just. He should be cautioned against promising what he cannot perform; but what he has promised, if within the bounds of reason, he should be taught to do. "Every child should be taught to pay all his debts, and fulfill all his contracts, exactly in the manner, completely in the value, and punctually at the time. Every thing which he has borrowed he should be obliged to return, uninjured, at the time; and every thing belonging to others, which he has lost, he should be required to replace. In this manner, he will grow up to that sense of justice, without which it is impossible for virtue to consist;" and without which it is impossible for him to enjoy the approbation of his own conscience.

Habits of strict morality should be assiduously cultivated, as an important means of qualifying one for the enjoyment of this world.

"Morality begun in truth, and advanced in justice, is finished in kindness. The minds of children may easily be rendered kind, by a wise cultivation; and by want of it they will become unfeeling and cruel. Children should be taught, the first moment they are capable of being taught, a lively tenderness for the feelings, the sufferings, and happiness, of all beings with whom they are conversant. The emperor Domitian has proved that cruelty, when it cannot satiate itself on human misery, can be gratified even with the death of flies. Children should be taught invariably to exercise kindness to animals, and to shun cruelty even to an insect."—Habits of truth, justice, and kindness, will invariably have a great effect on personal happiness. If children are not taught to cultivate them, they must be unhappy, in proportion as these are neglected. The habit of self-government, and of cheerful submission to wholesome restraint and salutary laws, is of high importance. "He that hath no rule over his own spirit, is like a city broken down and without walls." This is the picture drawn by inspiration, of those who have no command over their passions. Nothing could represent, in a stronger manner, the misery of such a state.—[R. S. HALL.]

PHILADELPHIA BIBLE CONVENTION.

Circular of the Committee appointed by the Hartford Conference, April 28th, 1836, to call a Bible Convention in Philadelphia, the last Wednesday of April, 1837.

The undersigned as the Committee above mentioned, have to announce to the public along with the doings of the Conference at Hartford, that the American Bible Society at their Anniversary on the 12th of May last approved of the doings of their Managers, which cut off all reasonable hope of further aid in publishing translations made on the principles which we have ever felt bound to adopt, in giving to the heathen the Holy Scriptures.—In accordance with our instructions we therefore call on individuals, Churches, Associations and other bodies, either formed or to be formed, to take immediate measures for raising funds, now greatly needed, for the Bengalee New Testament, the Orissa Scriptures, and the Chinese versions, as well as the Burman, Siamese and Karen Translations, and for securing a full representation, at the proposed Convention in Philadelphia on the last Wednesday in April, 1837.

And whereas at a large meeting of del-